MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 362

EVERY MAN AS HIS BROTHER

A Covenant Deep Dive into Ezekiel 47–48 — *nachalah (inheritance)*, נַחֲלָה, the Twelve Portions, and the Stranger Who Inherits Among the Tribes

Does the Tanakh Divide the Land Between Two Peoples in Two States, or Give It to Twelve Tribes Under One Covenant with the Stranger Inheriting Among Them — and What Does That Mean for Peace Between Israelis and Palestinians Today? — The Tanakh's Twelve-State Answer: A Three-Religion Covenant Response

October 26, 2026
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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Rabbinic tradition reads Ezekiel 47–48 as the division of the Land in the age to come; the Talmud says the Land is destined to be divided among thirteen portions, the thirteenth for the king (Bava Batra 122a). The written vision speaks first: twelve equal portions, a shared holy portion, and the stranger inheriting among the tribes.	Christians read Ezekiel's map in very different ways — as a literal future map, or as a picture fulfilled in a wider people — and the New Testament names twelve gates for the twelve tribes (Revelation 21:12). Whatever is believed about the end, the Tanakh's pattern speaks now to how the Land should be shared.	The Qur'an says the Holy Land was written for the Children of Israel (Q. 5:21) and that peoples and tribes were made so that they may know one another (Q. 49:13). The Constitution of Medina joined Jews and believers in one community under one compact. The Tanakh's map gives the stranger an inheritance, not a lesser place.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where

any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document answers one question with the sole authority of the written Tanakh: what pattern does the covenant give for sharing the Land, and how does it compare with the two-state solution held by most of the United States Congress? It was written in reply to a letter from Representative Ro Khanna of California, dated October 26, 2026, and goes to him with a companion letter. **Yahweh** and **Elohim** appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations and their English meanings appear together in ***bold italic***, and Hebrew letters in bold. Scripture references are bold, and scripture is given in a literal working translation from the Hebrew. Anything in quotation marks is set in bold italic.

Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].

Each finding is graded under the two-or-three-witness standard. **Corroborated** means two or more independent Tanakh witnesses (or, for a fact of history, two or more independent records). **Single witness** means one passage alone says it; it may be true, but no doctrine rests on it alone. **Not in the text** means the claim has no support in the written covenant. Where this document moves from the text to a proposal for today, it says so and calls it an application.

Lexicons. This document cites no lexicon. The meaning of each Hebrew word is taken from its use in the Tanakh itself, and Strong's numbers are given only so the reader can find each word. Three audiences are addressed at once: Judaism, Christianity, and Islam. Rabbinic literature, the New Testament, the Qur'an, and modern political documents are cited as comparative reference only. The written Tanakh governs every conclusion.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	Brothers who separated in peace; one law for native and stranger; the land is **Yahweh**'s; the lot; the neighbors' lands not taken; cities of refuge and of the Levites
Nevi'im (Prophets)	Joshua, 1 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Micah	The first allotment; Naboth's inheritance; the twelve portions of Ezekiel 47–48; the stranger's inheritance; the ruler's limits; one nation; swords to plowshares
Ketuvim (Writings)	Psalms, Proverbs	The tribes going up to Jerusalem; **Yahweh** frees the prisoner; hearing a matter before answering

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Talmud Bava Batra 122a	The future division of the Land into thirteen portions
New Testament	Revelation 21:12; Ephesians 2:19	Twelve gates; the stranger no longer a stranger
Qur'an and early Islam	Q. 5:21; 49:13; the Constitution of Medina (c. 622)	The Holy Land; nations and tribes; one compact for believers and Jews

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
United States Congress	Letter of Rep. Ro Khanna (Oct. 26, 2026); his video statement of Sept. 25, 2026; the Leahy Laws (22 U.S.C. 2378d; 10 U.S.C. 362)	The two-state position; the call to release Marwan Barghouti; the ban on aid to units that commit gross violations of human rights
Peace proposals	A Land for All — Two States, One Homeland (founded 2012)	A present-day confederation proposal, set beside the covenant pattern

I. FRAMING THE QUESTION — TWO STATES, ONE STATE, OR TWELVE?

I-A. The Question as It Stands in October 2026

On October 26, 2026, Representative Ro Khanna answered a letter from this Institution about Marwan Barghouti. He wrote that throughout his time in Congress he has strongly supported a peaceful two-state solution, with a secure Israel and a Palestinian state; that American assistance must follow the Leahy Law and the security assistance laws; and that he has worked against both antisemitism and Islamophobia. A month earlier, on September 25, he became the first member of Congress to call publicly for Barghouti's release, saying that Palestinians must choose their own leaders and that Barghouti could help deliver a Palestinian state living in peace with Israel.

The two-state solution is the stated goal of the United States government and of most of the Congress. Others propose one state with equal citizenship. Still others, such as the joint Israeli-Palestinian movement A Land for All, propose a confederation: two sovereign states sharing one homeland, with open movement and shared institutions. Israel votes for a new Knesset on October 27, 2026, and whoever governs next will face the same question.

I-B. What This Document Asks

This Institution does not take sides between Israeli or Palestinian parties, or between American parties. It asks a different question: **what pattern did Yahweh give for this Land?** The prophets did not leave the question blank.

Ezekiel closes his book with a map: twelve portions of equal standing, a holy portion in the middle held in common, a city with twelve gates, and — most striking of all — the stranger who lives in the Land receiving an inheritance among the tribes (**Ezekiel 47:13–48:35**). That is the covenant's twelve-state answer.

This study builds on **Doc 205** (the land grant and its conditions), **Doc 259** (the twelve tribes and the modern State), **Doc 260** (the ancestry of the peoples of the Land), **Doc 329** (one law for the native and the stranger), and **Doc 342** (the letter to the leaders on behalf of Marwan Barghouti). It also tests and corrects the May 22, 2026 *Covenant Constitution of the Twelve Tribes* (Section X).

I-C. Three Questions

First: what does Ezekiel 47–48 actually lay down (Sections III–V)?

Second: does the Tanakh forbid two peoples from separating, or does it call for something higher (Section VI)?

Third: what can honestly be carried from Ezekiel's map into today, and what cannot (Section VII)?

II. THE WORD STUDY — WHAT THE HEBREW SAYS

HEBREW TERM	STRONG'S	MEANING FROM TANAKH USAGE	KEY TEXT
nachalah (inheritance), **נַחֲלָה**	H5159	A portion held by a family from generation to generation; not to pass away from its tribe	**Numbers 36:7**; **1 Kings 21:3**; **Ezekiel 47:14**
achuzzah (possession / holding), **אֲחֻזָּה**	H272	Land held and lived on; the prince may not take it from the people	**Leviticus 25:24**; **Ezekiel 46:18**
shevet (tribe), **שֵׁבֶט**	H7626	A tribe of Israel; the unit by which the Land is shared	**Ezekiel 47:13, 21**
chalaq (to divide, apportion), **חָלַק**	H2505	To give each his share of the Land	**Joshua 18:10**; **Ezekiel 47:21**
naphal (to fall; to cast the lot), **נָפַל**	H5307	"To cause to fall": to divide the Land by lot, not by power	**Ezekiel 45:1; 47:22; 48:29**
ish ke-achiv (each man as his brother), **אִישׁ כְּאָחִיו**	H376 / H251	Equal shares: no tribe above another	**Ezekiel 47:14**
ger (resident stranger), **גֵּר**	H1616	The foreigner living in the Land, under the same law as the native	**Leviticus 19:34**; **Ezekiel 47:22–23**
ezrach (native-born), **אֶזְרָח**	H249	One born in the Land; the stranger is to be "as" him	**Exodus 12:49**; **Leviticus 19:34**; **Ezekiel 47:22**

HEBREW TERM	STRONG'S	MEANING FROM TANAKH USAGE	KEY TEXT
nasi (prince / leader), נָשִׂיא	H5387	The ruler of the restored people, bound by limits	**Ezekiel 45:8–9; 46:18**
gerushah (driving out / eviction), גְּרֻשָׁה	H1646	From ***garash (to drive out)***; the evictions the princes must stop	**Ezekiel 45:9**
yanah (to oppress, wrong), יָנָה	H3238	To wrong another, above all in land and trade	**Leviticus 25:14, 17**; **Ezekiel 45:8; 46:18**
terumah (portion set apart), תְּרוּמָה	H8641	The holy portion in the middle of the Land, belonging to no single tribe	**Ezekiel 48:8–12, 20**
Yahweh Shammah (Yahweh is there), יְהוָה שָׁמָּה	H3068 / H8033	The name of the city in the restored Land	**Ezekiel 48:35**

Three observations govern what follows.

First, Ezekiel's Land is not taken; it ***falls***. The verb ***naphal (to fall)*** is used for casting the lot (**Ezekiel 45:1; 47:22; 48:29**), the same way the first allotment was made (**Numbers 26:55**; **Joshua 18:10**). Portions come by a fair process before **Yahweh**, not by the strength of the stronger.

Second, the measure of each portion is ***ish ke-achiv (each man as his brother)*** (**Ezekiel 47:14**). Joshua gave larger tribes more land (**Numbers 26:54**); Ezekiel gives every tribe one portion, from the east side to the west side. Standing is equal.

Third, the stranger and the native are joined by one word. The Torah said the stranger shall be ***ke-ezrach (as the native-born)*** among you (**Leviticus 19:34**; **Exodus 12:49**).

Ezekiel uses the same word and takes the next step: ***"they shall be to you as the native-born among the children of Israel; with you they shall have inheritance among the tribes"*** (**Ezekiel 47:22**).

III. THE MAP OF EZEKIEL 47–48 — WHAT THE TEXT LAYS DOWN

III-A. The Borders

"Thus says the Lord Yahweh: This is the border by which you shall inherit the land according to the twelve tribes of Israel; Joseph shall have two portions. And you shall inherit it, each man as his brother, concerning which I lifted up My hand to give it to your fathers; and this land shall fall to you for an inheritance" (**Ezekiel 47:13–14**)

The north border runs from the Great Sea by way of Hethlon to the entrance of Hamath and Hazar-enan (**Ezekiel 47:15–17**). The south border runs from Tamar to the waters of Meribah-kadesh, along the brook to the Great Sea (**47:19**). The west border is the Great Sea (**47:20**). The east border is the Jordan:

"And the east side, between Hauran and Damascus, and between Gilead and the land of Israel, shall be the Jordan" (**Ezekiel 47:18**)

This is a real difference from the first allotment. Under Moses and Joshua, Reuben, Gad, and half of Manasseh took land east of the Jordan (**Numbers 32:33**; **Joshua 13:8**). In Ezekiel's map no tribe lives beyond the Jordan. Every portion runs ***"from the east side to the west side"*** between the Jordan and the sea (**Ezekiel 48:1–28**).

Finding — in Ezekiel's map all twelve portions lie between the Jordan and the Great Sea: **Single witness** (one vision, **Ezekiel 47:18; 48:1–28**), stated plainly. That the east-bank holdings of the first allotment belong to Ezekiel's map: **Not in the text**.

III-B. Twelve Portions, Each as His Brother

Ezekiel lists the portions from north to south. Seven lie north of the holy portion and five south of it. Joseph receives two, through Manasseh and Ephraim (**47:13**). Levi receives no tribal portion here, because the Levites have their place inside the holy portion (**48:13**). So twelve tribal portions remain.

ORDER	TRIBE	TEXT	POSITION
1	**Dan**	**Ezekiel 48:1**	Far north, at the entrance of Hamath and Hazar-enan
2	**Asher**	**48:2**	Beside Dan
3	**Naphtali**	**48:3**	Beside Asher
4	**Manasseh**	**48:4**	Beside Naphtali — a full portion, no longer a half-tribe
5	**Ephraim**	**48:5**	Beside Manasseh
6	**Reuben**	**48:6**	Beside Ephraim — now west of the Jordan
7	**Judah**	**48:7**	North border of the holy portion

ORDER	TRIBE	TEXT	POSITION
—	**The holy portion**	**48:8–22**	Sanctuary, priests, Levites, the city, and the prince — held for all
8	**Benjamin**	**48:23**	South border of the holy portion
9	**Simeon**	**48:24**	Its own portion — no longer inside Judah, as in **Joshua 19:1, 9**
10	**Issachar**	**48:25**	Beside Simeon
11	**Zebulun**	**48:26**	Beside Issachar
12	**Gad**	**48:27**	Far south, to Tamar and Meribah-kadesh (**48:28**) — now west of the Jordan

Three features of the list are plain in the text. The sons of the handmaids sit at the two ends (Dan, Asher, Naphtali in the north; Gad in the south). Judah and Benjamin, the two tribes that stayed with the house of David (**1 Kings 12:21**), stand on either side of the holy portion. And the sons of Joseph, who once broke away as the northern kingdom, stand next to Reuben and Judah in one row. The text gives no reasons for the order, and this study does not invent any.

Finding — the Land is shared in twelve portions of equal standing, Joseph receiving two and Levi placed in the holy portion: **Single witness** passage (**Ezekiel 47:13–14; 48:1–29**), resting on the corroborated rule that Israel is twelve tribes with Joseph counted double (**Genesis 48:5; 49:28**; **Numbers 26**).

III-C. The Holy Portion in the Middle — Held for All

Between Judah and Benjamin lies the ***terumah (portion set apart)***, twenty-five thousand on each side (**Ezekiel 48:8, 20**); the Hebrew names no unit, most translations supply cubits, and the KJV supplies reeds.. The sanctuary stands in the middle of it (**48:8, 10**). The priests have their part (**48:10–12**).

The Levites have their part beside it, and the text forbids its sale: ***"they shall not sell of it, nor exchange, nor alienate the first portion of the land, for it is holy to Yahweh"*** (**48:14**). The city and its common land stand in the rest (**48:15–18**). The prince's land lies on either side (**48:21–22**). And the city belongs to every tribe:

"And they who labor in the city, out of all the tribes of Israel, shall till it" (**Ezekiel 48:19**)

III-D. Twelve Gates and the Name of the City

The city has twelve gates, three on each side, each named for a tribe: on the north Reuben, Judah, and Levi; on the east Joseph, Benjamin, and Dan; on the south Simeon, Issachar, and Zebulun; on the west Gad, Asher, and Naphtali (**Ezekiel 48:31–34**). Levi, who has no tribal portion, has a gate. Joseph, who has two portions, has one gate. Every tribe has a door into the city, and no tribe owns it.

"It shall be eighteen thousand round about; and the name of the city from that day shall be, Yahweh is there" **(Ezekiel 48:35)**

A psalm of the first Temple says the same of Jerusalem in its own day:

"Jerusalem, built as a city that is joined together; where the tribes go up, the tribes of Yah, a testimony to Israel, to give thanks to the name of Yahweh" **(Psalms 122:3–4)**

Finding — the city of the Land belongs to all the tribes, is served from all the tribes, and is entered by all the tribes: **Corroborated (Ezekiel 48:19, 31–35**; **Psalms 122:3–4**).

IV. THE STRANGER INHERITS AMONG THE TRIBES

"So you shall divide this land among you according to the tribes of Israel. And it shall be, you shall cast it by lot for an inheritance for yourselves and for the strangers who sojourn among you, who have begotten children among you; and they shall be to you as the native-born among the children of Israel; with you they shall have inheritance among the tribes of Israel. And it shall be, in the tribe with which the stranger sojourns, there you shall give him his inheritance, says the Lord Yahweh" **(Ezekiel 47:21–23)**

IV-A. What Is New

In the first allotment the Land went by tribe and by family (**Numbers 26:52–56; 33:54**). The stranger was protected by the same law as the native (**Exodus 12:49**; **Leviticus 19:33–34**; **Deuteronomy 10:18–19**), and the gleanings of every field were his (**Leviticus 19:9–10**), but he held no tribal inheritance. **Ezekiel** takes the step the earlier books did not take. The stranger who lives in the Land and raises his children there receives land, by the same lot, in the same Land, with the same standing: ***"as the native-born among the children of Israel."***

IV-B. The Old Principle Under the New Step

"One law shall be to him who is native-born, and to the stranger who sojourns among you" **(Exodus 12:49)**

"The stranger who sojourns with you shall be to you as the native-born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am Yahweh your Elohim" **(Leviticus 19:34)**

"As you are, so shall the stranger be before Yahweh. One law and one ordinance shall be for you and for the stranger who sojourns with you" **(Numbers 15:15–16)**

Isaiah saw the same joining: ***"the stranger shall be joined with them, and they shall cleave to the house of Jacob"*** **(Isaiah 14:1)**, and the foreigner who holds fast the covenant shall not say he is cut off **(Isaiah 56:3, 6–7)**. See **Doc 329** for the full study of one law for the native and the stranger.

IV-C. What the Verse Requires — and What It Does Not

The verse names two conditions: the stranger ***"sojourns among you"*** — he lives there — and he has ***"begotten children among you"*** — his family is rooted there. It does not name bloodline.

It does not ask him to prove descent from Jacob. Honesty requires one more note: elsewhere Ezekiel bars the uncircumcised foreigner from serving inside the sanctuary **(Ezekiel 44:9)**. That rule concerns the sanctuary service, not the Land. The inheritance of **47:22–23** is given to the stranger as a dweller in the Land.

IV-D. "There You Shall Give Him" — No One Is Moved

The stranger's portion is given ***"in the tribe with which the stranger sojourns"*** **(47:23)**. The text does not move him to another place, gather the strangers into a separate district, or send him across a border. He receives his inheritance where he already lives.

Finding — the stranger who lives in the Land and raises children there receives an inheritance among the tribes, in the place where he lives: **Single witness** passage **(Ezekiel 47:21–23)**, resting on a **Corroborated** principle — one law and equal standing for native and stranger **(Exodus 12:49**; **Leviticus 19:34**; **Numbers 15:15–16**; **Isaiah 14:1)**. That bloodline is a condition of the stranger's inheritance: **Not in the text**.

V. NO EVICTION, NO SEIZURE — THE LIMITS ON THE RULER

Ezekiel's map comes with a charge to the rulers of the restored Land. It is as plain as anything in the vision:

"And My princes shall no more oppress My people; and the rest of the land they shall give to the house of Israel according to their tribes. Thus says the Lord Yahweh: Let it suffice you, O

princes of Israel; remove violence and spoil, and execute justice and righteousness; take away your evictions from My people, says the Lord Yahweh" **(Ezekiel 45:8–9)**

"Moreover the prince shall not take of the people's inheritance, to oppress them out of their possession; he shall give inheritance to his sons out of his own possession, that My people be not scattered, every man from his possession" **(Ezekiel 46:18)**

The word in **45:9** is ***gerushah (driving out / eviction)***, from ***garash (to drive out)***. **Yahweh** names the rulers' evictions of families and orders them to stop. In **46:18** the prince may not take from the people's ***nachalah (inheritance) "to oppress them out of their possession"*** — **לְהוֹנֹתָם מֵאֲחֻזָּתָם**.

The rest of the Tanakh stands behind both verses:

"And the land shall not be sold in perpetuity; for the land is Mine; for you are strangers and sojourners with Me" **(Leviticus 25:23)**

Naboth refused to sell his vineyard to the king: ***"Yahweh forbid it me, that I should give the inheritance of my fathers to you"*** **(1 Kings 21:3)**, and the prophet met the king in the vineyard for taking it **(1 Kings 21:17–19)**.

Micah pronounced woe on those who ***"covet fields and seize them, and houses, and take them away"*** **(Micah 2:1–2)**.

The Torah forbids moving a neighbor's landmark **(Deuteronomy 19:14)**, and **Isaiah** condemns those who join field to field ***"till there is no place"*** **(Isaiah 5:8)**.

Finding — no ruler may evict families or seize their inheritance, and the land belongs to **Yahweh**, not to any people forever: **Corroborated (Ezekiel 45:8–9; 46:18**; **Leviticus 25:23**; **1 Kings 21:3, 17–19**; **Micah 2:1–2**; **Deuteronomy 19:14)**.

This binds every government on the Land, Israeli or Palestinian, and every armed group: ***"you shall not respect the person of the poor, nor honor the person of the mighty"*** **(Leviticus 19:15)**.

VI. ONE NATION OR TWO? THE TWO-STATE SOLUTION WEIGHED FAIRLY

VI-A. The Prophets' Word on Two Kingdoms

"And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" **(Ezekiel 37:22)**

Isaiah says Ephraim shall not envy Judah, nor Judah vex Ephraim (**Isaiah 11:13**).

Hosea says the children of Judah and of Israel shall be gathered together under one head (**Hosea 1:11** [Hebrew 2:2]).

Jeremiah says the house of Judah shall walk with the house of Israel (**Jeremiah 3:18**).

Honesty requires a limit here. These verses speak of Judah and Joseph — the two kingdoms of Israel after Solomon — not of Israelis and Palestinians, and not of a modern partition plan. To apply **Ezekiel 37:22** directly against the two-state proposal is an application, not what the verse itself is about. Earlier Miqdash Bethel letters used the verse that way without saying so; this study marks the difference.

VI-B. The Strongest Case for Separation, from the Tanakh Itself

Those who favor two states can point to the Torah. When strife broke out between the herdsmen of Abraham and of Lot, Abraham proposed a separation:

"Let there be no strife, I pray you, between me and you, and between my herdsmen and your herdsmen; for we are men, brothers. Is not the whole land before you? Separate yourself, I pray you, from me: if to the left, then I will go to the right; or if to the right, then I will go to the left" (**Genesis 13:8–9**)

Esau and **Jacob** also separated, ***"for their possessions were too great for them to dwell together"*** (**Genesis 36:6–7**). And **Isaac** moved from well to well rather than fight, until he could say, ***"Yahweh has made room for us"*** (**Genesis 26:22**). These are real witnesses: brothers may part in peace to end strife.

VI-C. The Weighing

Look at how those separations were made. Abraham gave Lot the first choice (**Genesis 13:9**). No one was driven out. No wall was built. No one lost his standing. And when Lot was taken captive, Abraham went after him and brought him back (**Genesis 14:14–16**): the separation did not end the brotherhood.

So the Tanakh does not forbid two peoples from agreeing, in peace and justice, to govern themselves apart. What it forbids is a division made by seizure, eviction, and the loss of standing (**Ezekiel 45:9; 46:18**; **Micah 2:2**). And what it holds up as the final pattern for the Land is something fuller than two peoples behind two borders: twelve portions of equal standing under one covenant, the stranger inheriting among them, and one city with a gate for every tribe.

Finding — a separation agreed in peace between brothers is permitted: **Corroborated** (**Genesis 13:8–9; 26:22; 36:6–7**). A partition that seizes land, evicts families, or leaves any people without

standing is forbidden: **Corroborated** (**Ezekiel 45:9; 46:18**; **Micah 2:1–2**; **Leviticus 19:34**). The pattern the prophets set for the Land — one Land, many portions, one law, the stranger inheriting, the city shared: **Corroborated** (**Ezekiel 47:13–23; 48:19, 31–35**; **Numbers 15:15–16**; **Psalms 122:3–4**). That the two-state solution is itself a sin: **Not in the text**.

VII. THE TWELVE-STATE FRAMEWORK FOR TODAY

This section moves from the text to a proposal. It is an **application**: it carries the principles of Ezekiel's map into the present, and it says plainly what cannot be carried.

VII-A. What Does Not Carry Over

First — no lines drawn by the sword. Ezekiel's northern border reaches the entrance of Hamath and Hazar-enan (**Ezekiel 47:15–17**), lands now in Lebanon and Syria. **Yahweh** forbade Israel to take even ***"a foot's breadth"*** of Edom's land, and gave the same word for Moab and Ammon (**Deuteronomy 2:5, 9, 19**). No reading of Ezekiel gives anyone the right to take a neighbor's land. The framework applies to the land the peoples already share, between the Jordan and the sea, and only by agreement.

Second — no sorting by blood. No genetic test can identify a tribe (**Doc 259**, Section IV-D). The twelve names honor the covenant; they are not ethnic labels. Every one of the twelve states would be mixed, and every resident would hold the same standing (**Ezekiel 47:22–23**).

Third — no government is asked to build the sanctuary or crown a king. Ezekiel's vision includes the sanctuary and the Davidic prince (**Ezekiel 37:24; 45:7–8**). Those are **Yahweh**'s work, in **Yahweh**'s time. The political framework below borrows only the justice of the map: equal standing, shared land, no evictions, one law. The law goes forth from Zion by teaching, not by force (**Isaiah 2:3–4**).

Fourth — fair process, not power. The portions were cast ***"by lot"*** before **Yahweh** (**Numbers 26:55**; **Ezekiel 47:22**). Today that means boundaries settled by a fair and open process the peoples accept, not by whoever holds the most force.

VII-B. Twelve Covenant Principles for Twelve States

#	COVENANT PRINCIPLE	TEXT	WHAT IT WOULD MEAN TODAY
I	The land is **Yahweh**'s; no people owns it forever	**Leviticus 25:23**	No constitution grants the Land to one people alone

#	COVENANT PRINCIPLE	TEXT	WHAT IT WOULD MEAN TODAY
II	One law for native and stranger	**Exodus 12:49**; **Numbers 15:15–16**	Equal citizenship, equal vote, equal courts for every resident
III	Each portion "as his brother"	**Ezekiel 47:14**	Twelve self-governing states of equal standing; none rules the others
IV	The stranger inherits where he lives	**Ezekiel 47:22–23**	No population transfer; every family keeps its home and gains full standing where it lives
V	No ruler evicts or seizes	**Ezekiel 45:9; 46:18**; **Micah 2:2**	A constitutional ban on expulsion, punitive demolition, and confiscation
VI	What was taken returns	**Leviticus 25:10, 13**	A fair process for displaced families to return or be justly compensated
VII	One shared city with a gate for every tribe	**Ezekiel 48:19, 31–35**; **Psalms 122:3–4**	Jerusalem a shared capital belonging to no single people; holy places open to all (**Isaiah 56:7**)
VIII	Judges in every gate; two or three witnesses	**Deuteronomy 16:18–20; 19:15**	Independent courts in every state; no conviction on one witness; no imprisonment without a fair trial
IX	Cities of refuge; no collective punishment	**Numbers 35:9–15**; **Deuteronomy 24:16**	Protection from revenge killing; no family or town punished for another's crime
X	Teachers in every portion	**Numbers 35:1–8**; **Joshua 21:1–3**	Teaching of justice and of each community's scriptures in every state
XI	Swords into plowshares	**Isaiah 2:4**; **Micah 4:3–4**	A shared defense aimed at disarmament; every family under its vine and fig tree
XII	Love the stranger	**Leviticus 19:34**; **Deuteronomy 10:19**	Protection of every minority in every state

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of Yahweh of hosts has spoken" **(Micah 4:4)**

VII-C. How the Framework Meets the Questions That Broke Earlier Plans

QUESTION	COVENANT TEXT	THE TWELVE-STATE ANSWER (APPLICATION)
Borders	**Ezekiel 47:14, 22**	Not one dividing line but twelve districts of equal standing, drawn by a fair process the peoples accept
Settlements and villages	**Ezekiel 46:18; 47:23**	No one is moved because of who he is; land taken by force is returned or justly paid for
Refugees	**Leviticus 25:10, 13**	A right to return to one's possession, or just compensation where return is not possible
Jerusalem	**Ezekiel 48:19, 31–35**	Shared by all, served from all, owned by none
Security	**Leviticus 26:6**; **Micah 4:3–4**	Shared defense; no tribe arms against another; the goal is disarmament
Prisoners	**Deuteronomy 19:15**; **Numbers 35:30**; **Psalms 146:7**	Due process for every detainee; release where the witnesses never established the charge

Finding — each answer above is an **application** of corroborated principles, not a command of the text. The details belong to the peoples of the Land to settle by agreement.

VII-D. Set Beside Today's Proposals

	TWO STATES	ONE STATE	CONFEDERATION	TWELVE-STATE COVENANT
The Land	Divided by a border	Undivided	Two states in one open homeland	Twelve equal portions under one covenant
Standing	Separate citizenships	One citizenship	Two citizenships, shared rights of movement	One law; the stranger as the native
Who moves	Often settlers or refugees	No one	Residents may stay across the line	No one (**Ezekiel 47:23**)
Jerusalem	Divided or disputed	One city	Shared capital	Shared city with twelve gates
Covenant measure	Permitted if agreed in peace (**Genesis 13**)	Meets one law; lacks the portions	Closest of the three	The prophets' own pattern

The confederation proposed by A Land for All — two sovereign states sharing one homeland with open movement and joint institutions — comes nearest to the covenant pattern of the three present-day plans. The covenant goes one step further: no people over another, and the stranger an heir.

VIII. WHAT IS ASKED OF THE UNITED STATES

Representative Khanna wrote that American assistance must reflect our core values and follow the Leahy Law, which bars aid to foreign security units credibly found to have committed gross violations of human rights. The Torah laid the same duty on the elders of every city: when blood is found in their land they must be able to say, ***"Our hands have not shed this blood, neither have our eyes seen it"*** (**Deuteronomy 21:7**). A nation that gives the weapon shares the question.

He wrote that he works against both antisemitism and Islamophobia. The covenant gives the reason: ***"Have we not all one Father? Has not one El created us?"*** (**Malachi 2:10**), and every person bears the image of **Elohim** (**Genesis 9:6**).

Our asks of the Congress:

1. Keep pressing for the release of Marwan Barghouti and for due process for every detainee, Israeli or Palestinian: no life or liberty taken on one witness (**Deuteronomy 19:15**; **Numbers 35:30**).

2. Enforce the Leahy Laws fully and publicly (**Deuteronomy 21:1–9**; **16:19**).

3. Support no peace framework that requires the eviction of families or leaves any people without standing (**Ezekiel 45:9; 46:18; 47:23**).

4. Give confederation and federal models — including this twelve-state framework — a hearing beside the two-state plan: ***"He who answers a matter before he hears it, it is folly and shame to him"*** (**Proverbs 18:13**).

5. Pray and work for the peace of Jerusalem, and mean peace for all who live there (**Psalms 122:6–9**).

IX. THREE-RELIGION AUDIT — HOW EACH TRADITION READS THE SHARED LAND

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Ezekiel's map	Read as the division of the Land in the age to come, thirteen portions with the king's (Bava Batra 122a).	Read as a literal future map by some, as a picture by others; twelve gates named for the tribes (Revelation 21:12).	The Holy Land written for the Children of Israel (Q. 5:21); the map itself is not in the Qur'an.
The stranger	The ger is protected by one law; rabbinic law mostly ties land to the tribes.	"No longer strangers and sojourners" (Ephesians 2:19).	Nations and tribes made to know one another (Q. 49:13); the Constitution of Medina joined Jews and believers in one compact.
Covenant strength	Keeps the twelve tribes and the Land at the center of hope.	Keeps the twelve tribes named to the end of its scripture.	Honors the Children of Israel's tie to the Holy Land.
Covenant departure	A claim to the Land for one people only, without the stranger's inheritance (**Ezekiel 47:22**).	Turning the Land into a symbol only, so that today's families and evictions are ignored.	Denying the Jewish people's tie to the Land, which its own scripture affirms (Q. 5:21).
Covenant witness	Give the stranger his portion where he lives.	Bless all the families of the Land (**Genesis 12:3**).	Keep the compact: one community of peace for all who live in it.

X. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library tests its own earlier work by the same standard it applies to everyone else. The May 22, 2026 *Covenant Constitution of the Twelve Tribes of Israel* reached a sound core: one Land, twelve states, the stranger with equal standing, no population transfers, a shared capital. Its use of **Ezekiel 47–48**, however, needs the following corrections.

Correction 1 — the east bank (Article II, §2.1). The Constitution placed Reuben, Gad, and eastern Manasseh east of the Jordan and called it Ezekiel's map. In Ezekiel the Jordan is the eastern border (**Ezekiel 47:18**), and all twelve portions lie west of it (**48:1–28**). The east-bank holdings belong to the first allotment (**Numbers 32:33**; **Joshua 13:8**). ***Made in the Google Doc.***

Correction 2 — Simeon (Article III table). The Constitution said Simeon's land lay inside Judah ***"under Ezekiel."*** That was true in Joshua (**Joshua 19:1, 9**). In Ezekiel, Simeon has its own portion south of Benjamin (**Ezekiel 48:24**). ***Made in the Google Doc.***

Correction 3 — the territories (Article III table). The territory descriptions follow the first allotment of Joshua 13–19 (the coast for Dan, Gilead for Reuben, and so on), while the table is headed ***"Ezekiel 47–48."*** The table should either be relabeled as Joshua's allotment or rebuilt on Ezekiel's north-to-south order (Section III-B). ***Left for Kepha's decision.***

Correction 4 — Levi (Article III, §3.4). In Ezekiel the Levites receive a portion inside the holy portion (**Ezekiel 48:13–14**) and a gate of the city (**48:31**). Their dwelling in cities among all the tribes comes from **Numbers 35:1–8** and **Joshua 21**. The Constitution should cite both. ***Left for Kepha's decision.***

Correction 5 — the genetic claims. The heading ***"Confirmed by Eight Independent Peer-Reviewed Genetic Studies,"*** the same claim in the Preamble, the column naming which tribe's ***"blood"*** each modern community carries, and §3.4's use of the Cohen Modal haplotype as ***"the genetic attestation of the Levitical line"*** go beyond what genetics can show. No genetic test identifies a tribe (**Doc 259**, Sections IV-D and X, Corrections 4–6). The heading and Preamble claim were ***made in the Google Doc***; the table column and §3.4 are ***left for Kepha's decision***.

Correction 6 — the founders. The Closing says the founders of the United States drew on Israel's tribal confederacy ***"as the primary source"*** of the republic. That is not established as stated. What is documented is that in 1776 Benjamin Franklin and Thomas Jefferson each proposed a scene from the Exodus for the Great Seal of the United States. ***Left for Kepha's decision.***

Correction 7 — old format. The Constitution uses Hebrew-form names, the Pearl River address, an old phone number, and miqdashbethel.org. ***Left for Kepha's decision;*** this Institution recommends that **Doc 362** replace the Constitution on the website, or that the Constitution be rebuilt in Doc 250 format as a satellite of **Doc 362**.

Correction 8 — the second Barghouti letter (May 22, 2026). Its Section III table carries the same east-of-Jordan placements and tribe-by-genetics assignments, and it calls ***Blood Witnesses Against the Sword*** "Document 74" (it is now **Doc 260**). The letter was sent and stands as a record; ***no change made.*** Future letters should cite **Doc 362** for the map.

XI. SEVEN COVENANT DECLARATIONS ON THE SHARED LAND

Per the **Deuteronomy 19:15** standard, no doctrine stands on a single text. Each declaration draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The Land belongs to **Yahweh**. Every people on it holds it by covenant and justice, not by blood or force.	**Leviticus 18:28; 25:23**; **Ezekiel 33:24–26**
II	The prophets' pattern for the Land is twelve portions of equal standing under one covenant.	**Ezekiel 47:13–14; 48:1–29**; **Genesis 49:28**
III	The stranger who lives in the Land and raises his children there inherits among the tribes, where he lives.	**Ezekiel 47:22–23**; **Leviticus 19:34**; **Numbers 15:15–16**
IV	No ruler may evict a family or seize its inheritance.	**Ezekiel 45:9; 46:18**; **1 Kings 21:3**; **Micah 2:1–2**
V	The city belongs to all the tribes; every tribe has a gate and none owns it.	**Ezekiel 48:19, 31–35**; **Psalms 122:3–4**; **Isaiah 56:7**
VI	Brothers may part in peace by agreement; division by seizure and eviction is forbidden.	**Genesis 13:8–9; 36:6–7**; **Ezekiel 46:18**
VII	No map is drawn by the sword: portions fall by a fair lot, and the neighbors' lands are not taken.	**Numbers 26:55**; **Ezekiel 47:22**; **Deuteronomy 2:5, 9, 19**

XII. THE COVENANT RESPONSE — TO REPRESENTATIVE KHANNA AND EVERY LAWMAKER

You seek a secure Israel, dignity and human rights for Palestinians, and an end to hatred of Jews and of Muslims. The Torah seeks every one of these. Its answer is fivefold.

First: seek security the covenant's way. ***"I will give peace in the land, and you shall lie down, and none shall make you afraid"*** **(Leviticus 26:6)**. Security in the Torah comes with justice, not instead of it.

Second: test every plan by one question — does anyone lose his home? ***"That My people be not scattered, every man from his possession"*** **(Ezekiel 46:18)**.

Third: give the stranger standing where he lives. ***"There you shall give him his inheritance"*** **(Ezekiel 47:23)**.

Fourth: share the city. A gate for every tribe, a city for all, and its name: **Yahweh** is there **(Ezekiel 48:31–35)**.

Fifth: free the prisoner and judge by witnesses. ***"Yahweh looses the prisoners"*** **(Psalms 146:7)**, and no matter is established except by two or three witnesses (**Deuteronomy 19:15**).

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 9:6	The image of **Elohim**	VIII
Genesis 12:3	All families blessed	IX
Genesis 13:8–9; 14:14–16	Abraham and Lot part in peace; Lot rescued	VI-B, VI-C, VII-D, XI
Genesis 26:22; 36:6–7	Isaac's wells; Esau and Jacob separate	VI-B, VI-C, XI
Genesis 48:5; 49:28	Joseph counted double; twelve tribes	III-B, XI
Exodus 12:49	One law for native and stranger	II, IV-A, IV-B, VII-B
Leviticus 18:28	The land vomits out	XI
Leviticus 19:9–10, 15, 33–34	Gleanings; no partiality; the stranger as the native	II, IV, V, VI-C, VII-B, XI
Leviticus 25:10, 13, 14, 17, 23, 24	Return to possession; no wronging; the land is Mine	II, V, VII-B, VII-C, XI
Leviticus 26:6	Peace in the land	VII-C, XII
Numbers 15:15–16	As you are, so the stranger	IV-B, VI-C, VII-B, XI
Numbers 26:52–56; 33:54	Land by tribe and by lot	II, IV-A, VII-A, XI
Numbers 32:33; 35:1–15, 30; 36:7	East bank; Levitical cities; refuge; witnesses; inheritance kept	II, III-A, VII-B, VII-C, VIII, X
Deuteronomy 2:5, 9, 19	The neighbors' lands not taken	VII-A, XI
Deuteronomy 10:18–19	Love the stranger	IV-A, VII-B
Deuteronomy 16:18–20; 19:14–15	Judges; the landmark; two or three witnesses	V, VII-B, VII-C, VIII, XII

REFERENCE	SUBJECT	SECTION
Deuteronomy 21:1–9; 24:16	Our hands have not shed this blood; each for his own sin	VII-B, VIII
Joshua 13:8; 18:10; 19:1, 9; 21:1–3	The first allotment; Simeon in Judah; Levitical cities	II, III-A, III-B, VII-B, X
1 Kings 12:21; 21:3, 17–19	Judah and Benjamin; Naboth's vineyard	III-B, V, XI
Isaiah 2:3–4; 5:8; 11:13; 14:1; 56:3, 6–7	Swords to plowshares; field to field; Ephraim and Judah; the stranger joined	IV-B, V, VI-A, VII, XI
Jeremiah 3:18	Judah walks with Israel	VI-A
Ezekiel 33:24–26	Shed blood, and shall you possess the land?	XI
Ezekiel 37:22, 24	One nation; the Davidic prince	VI-A, VII-A
Ezekiel 44:9	The foreigner and the sanctuary	IV-C
Ezekiel 45:1, 7–9	The lot; the prince's land; stop the evictions	II, V, VI-C, VII, XI
Ezekiel 46:18	The prince may not take the people's inheritance	II, V, VI-C, VII, XI, XII
Ezekiel 47:13–23	The borders; equal portions; the stranger's inheritance	Throughout
Ezekiel 48:1–35	The twelve portions; the holy portion; twelve gates; **Yahweh** is there	Throughout; Closing
Hosea 1:11 [Hebrew 2:2]	Judah and Israel gathered under one head	VI-A
Micah 2:1–2; 4:3–4	Fields seized; every man under his vine	V, VI-C, VII-B, VII-C, XI
Malachi 2:10	One Father	VIII
Psalms 122:3–4, 6–9; 146:7	The tribes go up; peace of Jerusalem; **Yahweh** frees prisoners	III-D, VII-C, VIII, XI, XII
Proverbs 18:13	Hear before answering	VIII

"It shall be eighteen thousand round about; and the name of the city from that day shall be, Yahweh is there."

Ezekiel 48:35 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

Document 362 • Every Man as His Brother • October 2026

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